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stress of present and proposed budgets must be borne by the organization itself if proper progress is to be made.

IV. The very size of the task and the opportunity is an inspiring challenge to the church requiring steadfast faith and constant work. No bigger opportunity is before the church today. "Counting the cost" let us go on to build this program. It will be worth all it costs and more.

THE HOUSING OF WOMEN

ELIZABETH CONRAD

Dean of Women, Ohio State University

I have been asked to speak to you on the housing of women students at State Universities, and possibly the part which the Church can take, especially in our present overcrowded condition. Fortunately, many of our colleges still insist upon limiting their numbers and accepting only such students as they can care for properly, not only in the class room, but in supervised dormitories or cottages.

I heartily wish that this might be possible everywhere, but State Universities are from their very nature open to all students, of their State especially, who have met the "entrance requirements." Moreover, State Universities are so close to the business world that they have come to be judged and rated in many instances by their size rather than by the standards of academic work which they demand. Individual pride then forbids that they attempt to limit themselves to small numbers. Presidents and University officials are struggling to solve in some way this question of too great numbers; numbers which overcrowd class rooms and even tend to make the teaching force less effective than it should be. State Legislatures are to be presented this year with staggering budgets from several of the great Universities, because professors must be better paid, and many new buildings must be constructed, and the equipment almost doubled for buildings at present in use. Even up-keep for these great plants is a sum which seems unbelievable to legislative committees who must find somewhere in the State's treasury money for everything without ruining their reputations by exorbitant taxes. Add to these academic demands a sum sufficient to house the 4,000 to 7,000 students, and you can easily realize the impossibility of the task.

Some of the Eastern Universities still insist upon having

their Freshmen live in dormitories. Harvard requires even those men whose families live close-by to be in residence for one year, but Harvard does not depend upon State funds, and Harvard's numbers do not begin to equal those of our Middle-Western Universities.

Not until we can muster together our Alumni, or inspire a few of our wealthy friends, does it seem possible for us to hope for dormitories. The University of North Dakota is meeting its housing problem by unique co-operation with a neighbor college. Others have been able to meet the demands partially. At Ohio State University we have only one actual University dormitory; that is for seventy-two women. We are meeting our housing problem almost entirely through privately run rooming houses. We may be said in fact to depend upon our one dormitory and upon St. Hilda's Hall, an Episcopal Hall, for our rooming house standards. Last year at the National meeting of the Deans of Women, the lack of adequate housing facilities for girls was reported as an almost universal condition in the Universities. Unfortunately, we can not assume an indifferent air and say that our students are men and women, not children. Therefore they must realize that everyone else is struggling with the housing problem and that their problem is a similar one. This is an impossible attitude for a University to maintain, for after all, most of our University students come to us direct from high school and from home. They are immature, and are faced with so many new problems that housing should not be added. In many instances, they are seeing life from a totally new angle. New from its fundamental religious theories to its social values and external aspects. I was interested to hear one of the older girls urging upon Juniors and Seniors consideration in their treatment of under-classmen. She said, "Speak to these under-classmen on the campus. Be thoughtful in the way in which you ask them to do things for you. Remember that in those first two years, they are probably going through Hades with themselves."

Each individual must of necessity work out his own problems. You have doubtless all agreed with Rev. Douglas when he says in his "Freshmen Hints" to Freshmen boys—"You must not expect that some disciplinary committee will be following you about all the rest of your days, telling you when

to change your hose, when to study, how to eat, with whom to associate, and whom to avoid. You are your own boss now. Whereas you have been riding on the back seat of yourself, you are now to take the wheel and drive. If you strip your gears, don't blame the Road Commissioners''. And yet the point is to give these young people a chance to meet the people with whom they should associate; get the kind of food they should eat; and live under conditions in which they at least have the opportunity to study. This seems more important for girls because the average high school girl has been more carefully looked after and protected at home, and because the world does not allow her the same forgiveness for reckless college days which it grants a man. Moreover, the college can not forget its responsibility and power in the formation of ideals of citizenship. President Burton said—"I am convinced that in serving the State, we must aim consciously and deliberately to assume our share of responsibility for the new American civilization which inevitably must develop in this period of readjustment'', the mind recognizes this responsibility, but we can not meet the difficulties without help, and we realize that every 4 years means a student generation.

How can dormitories help and what can a small church dormitory do in the face of numbers and conditions such as our Universities are facing? There may be all manner of girls in the dormitory, but there are also traditions to be lived up to, and there is also a woman in charge whose influence and wise encouragement of that which is fine can help overcome and throw into the background the undesirable elements, for after all we can not escape from the fact that the telling elements are quite as much the personality of the woman who guides and directs a group of girls as the good taste and beauty even of the material things which go to make up the right kind of a dormitory.

I do not wish to be understood as saying that we have not fine women who open their homes to girls, for we have some very wonderful women looking after the girls who are fortunate enough to be in their homes, but we must also use some houses where conditions are far less satisfactory, and where the girls are so far from the campus and from other students that they do not associate with college young people.

Moreover, the spirit of "getting what you pay for" seems to arise very much more quickly in small groups where one girl whose attitude is poor can give the tone, and where the householder does not have proper authority or judgment to deal with the case. She may be afraid of losing the girl if she reports her, and she may herself feel the money side too keenly to allow the girl to forget it. I know that one at least of you here feels that the same thing would be true in a house maintained by the Church, but I feel that it need not be so, provided the house is conducted in such a manner that the girls consider it a privilege to live there. At Ohio State University, at least, such a waiting list could be maintained as to make each girl feel that her chance to get into this house was a distinct opportunity. With a house-mother who understood how to meet girls, and a church committee back of her which had business judgment and was not trying to run the house on the rummage sale and church bazaar principles to make all the money possible, a cooperative interest could be maintained which would be of great value to the girls. Let me urge however that your house be entirely apart from your church administrative center and religious unit. The two harm each other when under one management.

I have said that dormitories would be expensive for the State to build, but I recognize the fact that a church would find building only slightly less expensive than the State, should it attempt to build at present. The question in my mind is whether it will not be comparatively easy however to raise money for such an enterprise among those who are interested in the welfare not only of their own daughters but of young women who are to find their education at State Universities, and who should return from their college years not only with class room knowledge and experience but with an awakened social conscience, a deeper interest in community welfare, and a religious faith which may be more individual but is none the less firm and sound because of contact with science and philosophy.

It may seem purely visionary to suppose churches can by establishing church dormitories have any such far reaching influences. These church houses could probably at most stand for the transplanted Christian home which the girls found wait-

ing for them at college. I hope that these girls will never find as house mother a religiously sentimental woman in charge of the house who purrs and quotes scripture and pets and indulges them, but rather a woman of wholesome ideals and of character who can think with the girls as well as sympathize with them, and command their respect as well as their love. For after all, girls want to find someone whose judgment seems to them good; whose word they may depend upon because it has back of it expert knowledge. (The difficulties of being a college girl—the to bes and mustn'ts of being attractive). The average college girl wants to make a good impression in her studies, and socially with those whom she meets. In her first college experiences, her own standards and ideals are often ruthlessly demolished, and she must find others somewhere. Practically, then, one of the great reasons for the existence of a church dormitory is the influence and help which the head of such a house can have upon her group of girls, and through them upon others, and for the infinite relief which it is to a girl who is meeting so many new problems to live in an atmosphere of friendliness, of refinement, of home-like comforts, and considerations; a place in short, where you are glad to tell people you live, and to which you are proud to ask your friends to come. The house, therefore, which the church conducts must be more than a barracks. It must be a house which helps set a standard of taste; which does not pretend to be luxurious, and is not run for the wealthy girl only. She can not include all the girls, but a few houses which are properly run tend very greatly to bring up the standards of all the houses—especially if the model house is conducted on a fairly sound business basis.

You know better than I the sources from which money could come for such an enterprise. Many of the fraternity houses have used the principle of bonds held by Alumni bearing low interest. The "rent" paid on the house from its income pays a little more than this interest, thus slowly paying off the house debt. Of course the most satisfactory way to furnish the house is from donations. In many cases, one person or a small group of persons is responsible for each room. Now that girls furnish all their own linen, and often their bedding, bed-room furniture is comparatively simple. Donations for the

down-stairs rooms may be handled by larger groups. The house committee should without doubt have at least veto power over furnishings. I am always glad to see a house with a dining room which is large enough to include a few outsiders.

The success of such a house from the University point of view as well as from that of its builders is to my mind its close cooperation with University and Student Government rules. First, because all disagreeable requirements may then be blamed upon the University Committee, in this way reducing to a minimum the disciplinary functions of the church and at the same time preventing students from feeling that special favorites within the church are granted special favors. One of the points which must be watched, it seems to me, is this feeling of favoritism. A church dormitory must not draw the lines closer around its own sect and therefore can not be run exclusively for one denomination. It has been suggested that if all the churches were willing to combine and build a quadrangle of dormitories, all criticism of denominationalism would be avoided. I dread, personally, to think of all the red tape this avoided. I dread, personally, to think of all the red tape in which this would involve the Church Boards, etc., but I believe that each church could build its own student house, which might be opened to members of its own denomination until say September first, at which time other students would be admitted to any vacancies then existing. This is the principle maintained by St. Hilda's Hall at Ohio State University, with the result that although the Hall is recognized as being Episcopalian, and giving preference to Episcopal girls, there are practically always some others in residence in the house.

The paper is not presented as a final word on the subject but merely as an introduction presenting some of the points open for discussion.

PLANS, PURPOSES, ACCOMPLISHMENTS OF A SECRETARY FOR WOMEN

MARY ELIZA CLARK, PRESBYTERIAN BOARD, U. S. A.

One hot day last summer, a lady was walking up a mountain side in Kentucky; her guide-companion was a small boy of the Turner tribe, made famous in the Little Shepherd of Kingdom Come. They stopped to rest, and as she fanned and